

The way to

wealth, wherein is plain
ly taught a most present remedy

for Sedicion. Written and imprinted

by Robert Crowley the .iii. Of

februarie in the yere of

our I D I D E.

A thousand five

hundred & fif-

tie

(. . .)

In Elie rentes in

Holburne

Cum privilegio ad impri-

mentum solum.

Who so thou be that dost desyre,
to live and good dapes se.

Take heed in thy tongue and thy lippes,
none yll as disceite be.

Ave from yll and do that good is,
whereof cometh no blame.

Seek thou for peace diligently,
and then ensue the same.

Psalm. cxlii.



By what meanes Se-
dicion maye be put a waye, and
what distruction wil folow if it be
not put away spedely.

Consultatio Robert

Croley.



Conside

ring that al me
maye plapue
ly perceiue the
greate hurte y
(of late daies)

Sedicion hath
done in thys
realme, & that
all wyle men

maye esilpe gather, what greater hurte is
lyke to ensue, if it be not spedely sene unto: it
shalbe euery true Englyshmans duty forth
wth to empylope his whole stude to the re-
mouynge so greate an euell oute of so noble
a realme and commone wealth, lest haply
(if throughe negligence it growe and take
deper rote) it be shortly to stronge and more
suerly grounded, thā that it maye be rooted
oute, wpythoute the bitter destruction of the
whole realme. ffor what can be more true,
then that whych the trueth it selfe hath spo-
ken. Euerp kyngdome (sayeth Christe) that

Mathew .xii.

The waie to wealth.

is deuised in it selfe, shall be broughte to nought. Intendynge therefore to plape the parte of a true Englishman, and to do all that in me shall ly to plucke thys skincking wede vp by the rote: I shal in thys good busines do as in their euell exercise the disciplapars (that gladly woulde, but haue nothinge to plape for) do. Holde the candle to them that haue wherewith, and wpll sette iustly to it. And so doyng, I shal be no lesse worthy the name of a true herted Englishman then the trumpettar is, worthy y name of a man of war, though he do not in dede fyght, but animate and encourage other.

Sedition therfore beinge a dangerous disease in the bodie of a comen wealth: muste be cured as the expert Physicians do vse to cure the dangerous diseases in a naturall bodie. And as the moste substanciall waie in curinge diseases, is by puttinge awaye the causes wherof they grewe: so is it in the pullinge vp of Sedition. For if the cause be once taken awaye, then muste the effecte nedes faile. If the rote be cut of: the braunch must nedes die. The boughes cannot budde, if the tree, haue no sappe.

Gene eare therfore (o my countrey men) gene eare. And do not disdaine to heare the aduise of one of the leaste of your brethren

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for the matter requireth euerie mans counsell, and God reueiled vnto younge Daniel, that whiche the whole counsell of Babylon perceiued not. Geue care, I saye, and if I tell you trueth, be not ashamed to do y^e I bid, though he pe knowe me to be at your commaundement. For Abraham was contented to do at the biddinge of Saraie his wife, because he knewe that hit biddinge was gods will. And y^e Miniuites did at the biddinge of pore Jonas, sit in sackecloth & ashes, because they perceiued that he tolde them the trueth. Yea cruell Herode did not refuse to heare John Baptiste, because the thinge whiche he told him was true. Heaue marche v^e. you therefore shulde be more loftie then the Babylonians, more warrefast then Abraham, more stubborne then the Miniuites, & more cruell then Herod, geue care and patientlie heare what I shal saye.

Daniel. xii.

Gen. xxi.

Jonas. iii.

Matthe. vi.

The causes of Sedition muste be rote d oute. If I shuld demaunde of the pore man of the contrey what thinge he thinketh to be the cause of Sedition: I knowe his answer. He woulde tel me that the great fermars, the grasiars, the riche buthars, the men of lawe, the marchantes, the gentlemen, the knightes, the lordes, and I can not tel who, Men that haue no name because they are

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Mathew .xii.

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The waie to wealth

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hoares in al thinges that ani gaine hangeth
vpon. Men without conscience. Men utter-
ly boide of goddes feare. Yea men that liue
as though there were no God at all. Men
that would haue all in their owne handes, men
that would leaue nothing for others, men
that would be alone on the earth, men that
be neuer satisfied, Courtezaunters, greedy
gilles, yea men that would eate vp menne
women & chylde: are the causes of Sedi-
tion. They take our houses ouer our head-
des, they bye our groundes out of our han-
des, they reple our rentes, they leaue great
(yea vnrasonable) fines, they enclose oure
commens. No custome, no lawe or statute
can kepe them from oppressing vs, in such
sorte, that we knowe not whiche waye to
turne vs to lye. We pcede therefore con-
strayned vs to stand vp agaynst them. In
the countrey we can not tarpe, but we must
be thei: slaues and laboure till our hertes
brast, and then they must haue al. And to go
to the cities we haue no hope, for there we
heare that these vnfaciable beastes haue all
in thei: handes. Some haue purchased and
some taken by leases, whole allpes, whole
rentes, whole towes, yea whole streets and
lanes, so that the rentes be repled, some dou-
ble, some triple, and some four fould to that
they

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they were wpythin these. xii. yeres last past.
Wea ther is not so much as a garde grownd
fre from them. No remedye therfore, we
must nedes fight it out, or else be brought to
the lyke slauery that the french men are in.
These Idle bealies wil deuour al y we shal
get by our sore labour in our pouth, and whē
we shal be old and impotent, thē shal we be
driven to begge and craue of them that wyl
not geue vs so muche as the crotonesth.
fall from their tables: Such is the pptye wt
se in them. Better it were therfore, for vs to
dye lyke men, then after so great misery in
pouth to dye more miserably in age.

Alasse poore man, it pitieth me to se the
miserable estate that thou arte in. Both for
that thou arte so oppressed of them by whā
thou shouldest be defended from oppressio:
and also for that thou knowest not thy du-
tye in thys great misery. Thou art not so
much oppressed on the one side, but thou art
more destituted on the other syde. They y
should nourish and defend thy body in thy la-
bour do oppresse the: & they y shuld fede thy
soule & strengthen thy mind to beare al this
paciētly, do leaue y alone. If thy shepherde
had bene a diligent watchman, & had espied
the woulfe coming vpon the, before y hadst
bene in his reach he wold, haue stepped be-
twene

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twene y & thine enemy, & instructed y in such
sort y though he had come in wine shepe skin-
nes, yet he shoulde not haue deceiued thy
spghte. The deuell shoulde neuer haue per-
swaded the y thou myghtest reuenge thyne
owne wronge. The false prophetes shoulde
neuer haue caused the to beleue that thou
shouldest preuaile againste them with the
swerde, vnder whose gouernaunce God
hath apointed the to be. He would haue told
the that to reuenge wronges, is in a subiect
to take and vsurpe the office of a kinge and
consequently the office of God, for the king
is goddes minister to reuenge the wronges
done vnto the innocent. As he that taketh in
hande therefore, or presumeth to do anye of-
fice vnder a kinge, not beinge lawfully cal-
led vnto it, presumeth to do the office of a
kinge: so he that taketh in hand to do the of-
fice of a king, taketh goddes office in hand.
We reade that pure sauoure Christ beinge
in the estimation of the worlde but a private
man, wold not walke out of the boundes of
that vocacion, But whē a certaine mā came
vnto him & desired that he wold comaund
hys brother to deuide the inheritaunce wth
him: he axed who had appointed him to be
iudge in suche matters. And againe when
the woman take in adultery was broughte
vnto hym: he shoulde not geue sentence
of

The wale to wealth.

of the lawe againste her, but axed hir if any
man had comdemned hir, and vpon hir de-
miall let hir go. If these examples, with the
terrible stories of Corah, Dathan, Abira and
Absolom had ben diligently beate into thine
heade: thou wouldeste (no doubt) haue qui-
eted thy selfe, and haue suffered thy selfe ra-
ther to haue bene spopled of al together pea-
and thy bodie tozen in peces rather the thou
wouldest haue taken on the more then thou
art called vnto. ffor no cause can be so grei-
t to make it lawfull for the to do againste gods
des ordinance: But thy shepherde hath
bene negligent as (alas the while) all shepe-
herdes be at this daie, and hath not enstruc-
ted the aright. He espied not the wolf before
he had worried the, or happs he knewe him
not frome a shepe. But it is muste like he
was but an hirelinge, and cared for no more
but to be fedde with the milke & fattinges
and cladde with the woule, as the greatest
numbre of the that beare the name of shepe-
herde in Englande be at this daie. Pea per-
chaunce he had many flockes to hepe & ther-
fore was absent from them al, leauing with
euerpe flocke a dogge that woulde rather
worpe a shepe then driue away the woulfe,
wel, brother, these be greete plagues, & it be-
houeth the spynnes to be greete that haue

John. viii.

Numeri. xvi.

II. Reg. i. viii.

The way to wealth.

Deserued these so great and intollerable plag-
ges at goddes hande. Returne to thi consci-
ence therfore, and se if thou haue not deser-
ued all this and more to. Consider firste if
thou haue loued thy neighbour as thy self,
consider if thou haue done nothing vnto him
that thou wouldeste not that he shoulde do
vnto the. Loke if thou haue not gone about,
to preuent him in any bargein that thou hast
sene him about, loke if thou haue not crafte-
ly vndermined him to get some thing out of
his hand, or to deceiue him in some bargein.
Loke if thou haue not laboured him oute of
his house or ground. Se if thou haue not ac-
cused him falsely or of malice, or else geuen
falle evidence againste him: Se if thou haue
not geuen euell counsell to his wife or ser-
uauntes which might turne him to displea-
sure. Consider if thou haue not desired and
wished in thine herte to haue his commodi-
tie fro him, if thou mightest without blame
of the worlde haue broughte it aboute. For
God loketh vpon the herte and if thine herte
haue bene infected with any of these euilles
then haste thou bene abominable in the sight
of God, and haste deserued these plagges at
goddes hand. Now if thou be founde abominable
in thy behauiour towardes thy neighbour
what shalt thou be founde to worst thou in
thy

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thy demaunders to god ward? God requireth
thine whole hert, thyne whole mynde, and al
the powers of thy body and soule. Thou
shalt loue thy Lord God wpth all thy lyfe,
wpth all thy mynde, and wpth all thy strength.

That is to say, ther shalbe nothyng in the Math. xxii.
whych thou shalt not apply wholly to the
loue of thy Lord God. But how was it pos-
sible for the to loue God (whom thou seest
not) sith thou louest not thy Brother whom
thou seest? God requireth the to loue him e-
uer. And how often hast thou gone whole
dayes together, whole weekes, yea whole
yeres, and neuer thought once to loue hym
aright? How many and how great benefi-
tes hast thou receyued at goddes hand, and
howe unthankful hast thou bene for them,
thynckynge that thou hast gotten them by
thyne owne labour and not receyued them
freely at goddes hand? As though God had
not geuen the thy lyfe, thyne health, and thy
strength to labour. Yea and as though it
were not God only that geueth the increase
of euery mans labour. But knowynge by
thyne owne creacion and byngynge by, and
also by the pynge fruite that God sendeth
of thy body, & further by the frutes that God
sendeth and causeth perely to growe out of
earth, yet there is a god almyghty; yet yett
not

romaynes.1.

The waie to wealth.

Rom.1.

not honoured him as God, but hast turned
the glorie of God into an Image made af-
ter the shape or similitude of mortall man,
renuinge and ridinge from place to place to
seke and to honour thinges of thine owne
makeinge, crienge and callinge vpon hem
in thy nede and paying vnto the thy votues
and thancking the for thyne health receiued
doinge them dayly worshipec and reuerence
in the temples, and bestowinge thine almes
vpon them in deckinge the and setting ligh-
tes before them. Beside this thou hast put
confidence of saluacion in paydones that
hast bought, in prapers that thou hast hie-
red or mumbled vpon thy selfe, in masses that
thou hast caused to be saide, and in worches
that thou thy selfe hast fantasied, and hast
not thankefullpe receyued the free mercede
of God offered vnto the in Christ in whom
oulpe thou maiste haue remission of thy sin-
nes: and therfore God hath geuen the vp in
to a reprobate minde to do the thinge that is
not becominge. Euen to stande vp againste
God and goddes ordinaunce, to refuse his
holy word, to delite in lies and false fables,
to credite false prophetes and to take weape
in hand against goddes chosen ministers, I
saye his chosen ministers. For be they good
or bad they are goddes chosen, If they be
good

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good: to defende the innocente. If they be e-
uell: to plage the wicked. If thou wilt ther-
fore that God shall deliuer the or thy chil-
dren from the tirannie of them that oppresse
the: lament thine olde sinnes, and endeavour
emendment of life. And then he that caused
King Citus to send the Jewes home to Je-
rusalem againe: shall also stire bp our pong
king Edward to restore the to thy libertie a-
gaine, and to geue straight charge that non
shalbe so bolde as once to bere or trouble
the. For the herte of a kinge is in goddes
hand, & as he turneth the riuers of water, so
turneth he it. Besure therfore, that if thou
kepe thy selfe in obedience and suffer al this
oppression patiently, not geueing credite in
to false prophecies that tel the of victori but
to the worde of God that telleth the thy du-
tie: thou shalt at the time, and after the ma-
ner that God hath alredie pointed, be deli-
uered. Perchaunce God wyl take fro thine
oppressours their hard stoupe hertes & geue
them hertes of felthe, for it is in hys pow-
er so to do. Let him alone therfore. Reade
the prophecie of Jeremie, and especially the
seuen and twentie Chapter, the eighte and
twentie and the nine and twenti, and there-
in thou shalt learne thy duetie in captiui-
tye, and howe bayne a thyng it is to cre-
dite

1. Esdras .i.

Proverb .xii.

Ezech. xi.

Reade Jere-
mie hys pro-
phete.

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ite the prophetes that Prophecie by storie
to thepm that haue by their synnes deser-
ued to be led awape captiue, yea and to re-
maine captiue till suche time as the time be
complete duringe whiche God hath deter-
mined to punishe them. And know thou for
certentie, that if thou be stil stouberne, God
wil not leaue the so. He will bringe the on
thp knees, he wpl make the stoupe. If the ge-
tlemen and rulars of thp countreie shoulde
be to weake for the, he would bringe in stra-
inge nations to subdue the (as the Babiloni-
ans did the Jewes) and leade the awap cap-
tiue. So that refusing to serue in thine owne
countreie, thou shalt be made a slave in a
strainge contrei. Quiet thp selfe therfore, &
strive not againste the streame. For thi sin-
nes haue deserued this oppression, and God
hath sent it the as a iust rewarde for thp sin-
nes: & be y neuer so loth, yet nedes sustaine
it thou muste. Apointe thp selfe therfore to
heare it. Let it not be laped vpon the in vain
let it do the thing y God hath sent it for, let
it cause the to acknowledge thp sinne, repēt
it and become altogether a new man. That
in the day when God shall deliuer the, his
name maie be glorified in the. And the God
shal send y plentie of true prophets, y shal go
before y in puriti of life, and godli doctrine.

Thp

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Ther shal not come or send. iiii. times in an
pere and no more, neyther shal ther set one
to gather vp the tenth of thynne increase to
their behoufe, and leaue the destitute of a di
ligente gupde (as thy shepherdes do nowe
a dayes) but God hath promised by his
prophete to take a waye these shepeherdes
from the, and to comytt the to the keppnge
of Dauid his faithfull seruante, that is
to saye to such as wyl be as diligent in fea
ding the, as Dauid was in gouernynge the
people of whom he had gouernance. Vene
rare therfore ye shephardes of thys church
of Englande. Ye Bpshoppes, ye Deanes,
Archdeacons and Canons, ye Persons and
ye Vicars what soeuer ye be, that receyue
any parte of the tenth of mens perelpe in
crease or any other patrimony of preachers
geue eare to y^e prophet Ezechiel, for y^e same
Lord y^e had him speake vnto y^e sheperdes of
Juda, I pddeth hym speake vnto you nowe
also. Thou sonne of manne sayth the Lord:
prophecy agaynst the shepherdes of Eng
lande, prophecy and say vnto those shephear
dis thus sayeth the Lord God, Wo be to
the shepherdes of England, that haue fed
them selues. What ought not those shep
herdes to haue fed those flockes of Eng
lande? Ye rate the fatte, and deche poure fel
ues

Ezech. xxxiii.

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nes with the woule, & the mutton that is fat,
pe kil to fede hys, but these silli shepe pe fede
not. The sorrowful & pensive pe haue not co
sorted, the sicke pe haue not healed, & broken
pe haue not hold up, the strap shepe pe haue
not brought againe nor sought for y^e lost. But
in extreme crueltie pe haue plaied the lordes
ouer them &c. I nede not to reherse more of
this prophets saipng hnto you, for pe knote
where to haue it and haue leplure enough to
seke it, for ought that I se you busied withal
onlesse it be with purchaillinge landes for
poure heires & finde fingered ladies, whose
womālike, behauour and motherlike house
wifery ought to be a lighte to al womē that
dwel aboute you, but is so fare otherwise
that unless pe leaue them landes to wa
rpe them to y^e hall, no man wyl set a price
by them whē you be gone. Wel take to this
geate be tyme, leasse perhappes it brede a
scabbe emonge you. I woulde not your wi
ues shoulde be taken from you: but I wold
you shoulde kepe them to the furtherrance
of goddes trueth wherof pe professe to be
teacheares. Let poure wiues therefore put
of theire fine frockes and krenche hoodes &
furnishe them selues with al pointes of ho
nest housewifery, and so let the be an helpe
to poure studie and not a lette. S. Paul tea
cheth

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cheth you not to make them ladies or gentlewomen. Neither doeth he teache you to be so gredie vpon liuings, that for the lininge sake ye will take vpon you the dueties of twentie men and yet do not the duetie of one, no some of you be not able to do anye part of one dutie. If goddes worde do allow it that one of you shulde be a deane in one place, a canone in an other, a parson here and a parson there, a maister of an house in Oxforde or Cambridge and an officer in the kinges house, and yet to do none of the duties herof thorowly: the set your penes to the paper and satisfie us by goddes word and we wil also helpe you to oure power to satisfie the consciences of them that be offended at your doinges herin. If you cannot do so: then geue ouer your pluralities and make your desaciabie desires geue place to goddes truth. Content your selfe with your competent lininge, and faile not to be diligente in doinge the dutie therof. But if ye will do neither of boeth, truste to it ye shall heare more of it. Your checkinge of one or two in a corner can not stop euery mans mouth in a matter of truth beinge so great an infamie to y^e gospel of god which ye profess. And if ye wil needs hold still your pluralities for your lordlike lininge sake doubt

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pe not pe wpll be charged with that whiche
pe woulde seme to be cleare of. For a great
numbre of poure butworthye curates haue
bene the Mirrars bp of the simple people in
the late tumultes that haue bene, whereas
if you had not robbed the of that which they
paye pearely to haue a learned and Godly
teachar, they had bene better instructed, as
appeared by the quietnes that was amonge
them that had such sheperdes. Well bro-
ther. Thou I saie that art thus oppressed on
the one side and destituted on the other take
mine aduise with the. Submit thy self who-
ly to the wpll of God. Do thy labour tru-
ly, call upon God continually. I meane not
that thou shouldest be euer muttering on thy
heads, or y thou shouldest haue any beads,
but my meanninge is, that thou shouldest e-
uer haue thine harte lifted up vnto God, for
so meaneth Sainte Paul when he saith. I
would men should pray alwayes and in all
places, liftinge up theire pure handes. &c.
And in all thy doinges let thy desire be that
Goddes wil be fulfilled in the, and what so
ener God sendeth the, holde the content ro-
al, and render vnto him most hertie thackes
for that he dealeth so mercifullly with the,
acknowledginge that bi his iustice he might
poure oute vpon the mo plagues then euer
were

pen
thy

1. Tim. 2.

we should

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were heard of. And when thou comest to
thp parish church, if thp curate be an euell
linear, then remember what Christus said in Math. xxiii,
to his disciples. When the scribes and pha-
rises do set them downe upon Moyses scate,
then do al that they commaunde pou to do,
but do not as they do, for they say & do not.
Remember this I saie, and what so euer thi
curate biddeth the do whē he sitteth on chris-
tes scate, that is, when he readeth the bible
vnto the: that do thou. But folowe not his
examples. Do not as thou seest him do, but
at thp firste entrance into the church, liste
bp thine herte vnto god, and desire of hym
that he wpll geue the his holpe spirit to illu-
mine and lighten the ries of thine herte that
thou maist se and perceiue the true meaning
of all the scriptures that thou shalt heare
reade vnto the that dai. And so shalt thou be
sure, that though the thp curate were a deuell
and would not that any man shoulde be the
better for that whiche he readeth: yet thou
shalt be edified and learne as much as shal-
be necessarie for thp saluacion. And for thp
sake god shall make thp curate (that other-
wise wold mumble in the mouth & drownde
his wordes) to speake out plainlp, or else he
shall geue the such a gift that thou shalt vn-
derstande hym plainlp. Of suche power is

Math. xxiii,

Do what
command
ab v do
of god

Sch. ii.

B. ii.

God

The waie to wealth.

God, for when the Apostles spake in the he-
brie tongue onpe, al that were present heard
euery man his owne language. Doubt thou
not therfore but if thou be desirous to learne
thy duetie out of that thy curate readeth to
the: God wil make it plaine vnto þe, though
it be not plainpe reade. For he that coulde
make the he brie tongue (which soundeth far
otherwise the other tongues do) sound al ma-
ner of languages, to euery man his owne
language: can also make thine owne langua-
ge sounde plaine vnto the, though it were
not spoken anpe thinge plaine. Thus see the
thou that the cause of Sedition is not where
thou laiest it, for I haue declared to the that
thine owne sinne is the cause that thou art
Sedicious. For Sedition is poured vpon the
to plague thy former sinne withall. Because
thou knewest God by his creatures and yet
wilt not honoure him as God, he hath ge-
uen the ouer into a reprobate sence to do the
thinge that is vnsemlpe, euen to stande vp
against God and goddes ordinance, as
I haue sayde before.

cause of
lawe men
Nowe if I should demaund of the gredie
cornerauntes what thei thinke shuld be the
cause of Seditio: they would saie, the past
knaues be to welthp, prouder pritheth the.
They knowe not the seluen, they knowe no
obediēce, they regard no lawes, thei would
han

The wale to wealth.

hane no gentlemē, thei wold haue al mē like
thē selues, thep wold haue al thinges com-
mune. Thei wold not haue vs maisters of
that which is our owne. Thep wil appoint
vs what rēt we shal take for our groundes.
We must not make the beste of oure otowis.
These are iolp felowes. Thei wil caste dou-
ne our parches, & laie our pastures opē, thei
wil haue the law in thair otown hādes. Thep
wil plap the kinges. Thep wpll compel the
kinge to graūt thep requestes. But as thep
like their fare at y^e breakefaste thep had this
laste somer, so let thē do againe. Thep haue
ben metelp well coled, and shalbe yet better
coled if thep quiet not thē selues. We wpll
tech thē to know thep betters. And because
thep wold haue al cōmone, we wil leaue thē
nothing. And if thep once stirre againe or do
but once cluster together, we wil hang thē at
their otown dores. Shal we suffer y^e vilaines to
disproue our doynge? No, we wil be lordes
of our otown & vse it as we shal thinke good.

Oh good maisters, what shuld I cal pou?
pou y^e haue no name, pou y^e haue so many oc-
cupaciōs & trades y^e ther is no on name mete
for pou. Pou bngētle gentlemē. Pou chur-
les chickens I say. Geue me leue to make an
Owere for the poore I deotes ouer whom pe
trumphe in this sorte. And this one thing I
shal desire of pou that pe report me not to

The way to wealth.

be one that fauoureth their euell doinges (for I take God to witnes I hate boeth theyre euell doinges and poures also) but geue me leaue to tel pou as feelp of pour faultes, as I haue already told them of theires. And for asmuch as pou be stronge and they weake, I shall desire pou to beare with me though I be more earnest in rebuking pour faultes, then I was in rebuking theirs.

True it is, the pore men (whō pe cal pale saunte knaues) haue deserued more thē pou can deuise to laie vpon them. And if euer pe one of them were able and shoulde sustaine as much punishment as thei al were able to sustaine, yet could thei not sustaine the plagges y^e thei haue deserued. But yet if their offence wer laied in an equall balauce with yours (as no doubt thei are in y^e sight God) it shoulde not but pou should sone be ashamed of your parte. ffor what can pou lape vnto their charge, but they haue had examples of the same in pou? If pou charge thē wth disobedience: pou were firste disobedient. ffor without a law to beare pou, pe a contrarie to the law which forbiddeth al maner of oppression & extortioⁿ, & that more is cōtrarie to conscience, the ground of al good lawes, pe enclosed frome the pore theire due commones, leauied greater fines thē heretofore haue

The way to wealth.

have bene leauied, put them frō the libertie
(and in a maner enheritaunce) that they held
by custome, & reiled theire rentes. And whē
ther was a law ratified to the contrary, you
refused not to finde meanes either to compel
your tenants to consēt to your desire in en-
closinge, or else ye found such masteryship &
no man durste gaine save your doinges for
feare of displeasure. And what obedience she
wed you, when the kinges proclamations
were sent forth, and commissions directed
for the laying open of your enclosures, and
yet you leste not of to enclose still? And what
obedience was this which ye shewed at such
time as the kinges moste honourable coun-
sell perceiuinge the grudginge that was
among the people, sent forth the second pro-
clamation concerning your negligence or
rather contempte in not laieinge open that
which contrary to the good statutes made in
parliament you had enclosed? It appeareth
by your doinges that there was in you nei-
ther obedience to your prince and his laws,
nor loue to your countrei. For if there had be
obedience in you: you wold forthwith have
put al his laws in executiō to the uttermost
of your power. And if you had loued your
countrei, woulde you not haue prevented the
great destructiō that chafced by the reason

The waie to wealth.

of your insatiable desire: I am sure you be
not rulers in your country, but ye can see be-
fore what is likely to followe upon such op-
pression, & especiall ye in a realme that hath
hertofore had a noble and a valiaunte com-
minaltie. But graunt ye were so beastly: yet
haue you not lacked the that haue tolde you
of it both by wordes and wittinges. You
haue heard of it I saie, and haue had the
threatninges of God laide plainlpe before
your eyes wherein you must needs see the be-
ggaunce of God hanging ouer your heades
for your lacke of mercie. Ther is not one sto-
rie of the Bible that serueth to declare how
readi God is to take vengeance for the op-
pression of his people: but the same hath ben
declared unto you to the bittermoste, beside
the notable histories and cronicles of this
realme, wherein doeth most plainlpe appraue
the iustice of god in the reuenging of his peo-
ple, at such time as they haue kept the selues
in quiete obedience to their prince & rulers &
their destruction when they haue rebelled.

Wittinglpe and willinglpe therefore ye
haue both disobeyed your king and his
lawes, and also broughte your country into
the misery it is in, by pulling hynd your self
vengeaunce of god whiche of his iustice he
can not holde backe from such people as be
willinglpe

The waie to wealth.

wopplinge and wittinglye oppresse him in
his membres, in such sorte as ye haue done.
Some ye haue obeyed the lawes in take-
inge together of fermes, purchasinge and
prolonge for benefices, robbing the people
of good ministers therby, al the world seeth
and all godly hertes lament. Like the esta-
tutes made in the time of our late souerayne
of famous memorie Henrie the. viii. I saye
if ye maye by those statutes (taken in theyr
true meaninge) either beinge no priestes nor
studentes in the vniuersities haue benefices,
or other spirituall promotions (as ye call
theym for ye are ashamed to calle theym
ministracions because ye neyther wyl nor
can minister.) or beinge priestes haue plu-
ralities of such ministracions. Well I wyl
burden you no more wth youre faultes,
leaste perhappes ye can not wel beare the.
Butt ye I shall saye vnto you. You shall
neuer the soner be gentlemen for your stout
oppression, nor the later haue thynges in pri-
uate for that ye let youre tenantes lye by
you vpon theyre labour. And thincke not
to prospere the better in youre insatiable
desyre for that you triumphe so fowde-
lye ouer the poore Captiues, that beinge
seduced by the vayne hope of vctorie
promysed theym in piyphe prophecies
haue

The way to wealth.

haue greatly offended God by rebellion: for
the greater their offence is, the greater shall
your plague be when it cometh. For you
haue bene the only cause of thes^e offence. If
he therfore that is the occasion of one mans
falling into any kind of v^{ic}ie, were better
haue a millstone tied aboute his necke and
be cast into the depe sea to the hall: what shall
be thought of you that haue bene the occa-
sion of so many mens falling into so detesta-
ble synne and trespass agaynst God, as to
misstrube y^e whole estate of their countrey with
the great perill and danger of their anoin-
ted King in his tender age, whose blood (if
he had perished) should haue bene required
at your handes as the blood of all them that
haue perished shall. O merciful god, were
it not that goddes mercy is more then your
synnes can be thether were no way but to des-
payre of forgiveness. But god is not onely
mighty in mercy & able to forgene al y^e sin-
nes of the whole world: but he is also redy
to forgene al that returne fro thes^e wicked
wayes, and w^{ith} a constant faith & sure beleue
to obtayne do call on hym for mercy. I ad-
uertise you therfore, & in the name of Christ
(whose name you beare) I require you, that
w^{ith}out delaye ye returne to your hertes & ac-
knowledge your greuous and manifold of-
fences.

monition
the comf

The way to wealth.

ences, committed in your behaviour to make
bes the poore members of Christ (poore bre-
thren boeth by religion and nation) whome
you haue so cruellpe oppressed, wth the enen
from the botto me of your hertes, y^e you had
neuer done it. Be fullp determined to make
restitucioⁿ of that ye haue misse take, though
ye should leaue your selues nothinge. For
better is a cleare consciēce in y^e houre of deeth
in a beggars bosome, then mountaynes of
gould wth a conscience y^e is guilty. Wistye that
you had contented your selues wth that state
wherin your father left you, and strive not
to set your children aboue the same, lest god
take vengeance on you boeth sodentp, when
ye be most hastie to die. And if for your
worthines god haue called you to office so
that ye may wth good conscience take upō
you y^e state that ye be called vnto: then se you
deale iustly in all popites, & folowe not spl-
tyr lucre to make your children lordes, but
studye to furnish them wth al knowledge and
godly maners, that they may worthily suc-
cede you. Budge not to se y^e people growe
in wealth vnder you, neither do you inuent
waies to kepe the harte: lest haply it chaunce
vnto you as it did to Kinge Nabuchodonosor
and his seruantes when they diuised
wayes to kepe the Hebrewes in slaverye still.

They

The waie to wealth.

They rebelled not but quietly did theire labour, referringe theire cause to God. They prepared not for warres neither had any confidence in theire own strength, but when the Egyptians thought to haue had a faire day at them: God drowned them all in the redde sea, and draue theire dead bodies on land in such sorte that they whom they thoughte to kepe still in slauerie might easily take the spoile of them. Thinke not therefore, but if the people quiete thei selues in theire oppression and call vnto God for deliuerance: he will by one meane or other geue them the spoile of their oppressours. He is as mighty now as he was in those dayes and is now as able to slea boeth pou and pourses in one night, as he was to slea all the first borne of the Egyptians: And then who shal haue the spoile? Be warned betime, least ye repete to late leaue of your greedie desire to pul away the liuepryce from the cleargg, and seke diligence to set suche ministers in the churche as be able and wyl instruct the people in all pointes of theire dutie, that you with them and they with you may escape the wrath of God that hangeth presently ouer you both.

The kinge & Citizens of Menine were not ashamed to sitte in sackecloth and in ashes lamentinge their synnes and there vpon found

Exod. xii.

Exod. xiiii.

Jonas. iii.

The waie to wealth.

Sounde mercede. Wherefore if ye will
sounde mercede, ye must not be ashamed
to do the like, for certenly the greatnes
of your sinnes importeth as present distruc-
tion to you as if ye were the same Minuties
Jonas was set vnto. Be not ashamed ther-
fore to proclaime a solemne fast thorow out
the whole realme, & all at once to one voyce
we may crye vnto god for mercy. Lett vs
of your communions in a corner, & come to y^e ope
temples & men may see y^e ye regard y^e Lords
institution. Breake your bread to the pore, &
all men may see y^e ye regard fast yug. For y^e is
the true fast, to refraine the meate & drinke y^e
accustomably we were wont to take & geue
the same (or the value therof) to the neddy. So
shal you both fele & know theyr disease, and
cure it also. Trust not to your great nūber of
valiant warriours, neither to your mi^{ghty} hye
provisions, but remēber what befel to Ho-
lofernes y^e stout captaine of king Nabucho-
donozor, when he would not harken to the
right aduice of Achior hys vndercaptaine.
For certenly I say vnto you, god was neuer **Judeth. v.**
more redy to deliuer his people of Israel frō
oppressiō at al times when they walkinge in
his wayes committed their cause vnto him;
then he is now redy to deliuer all chrysten men
that do wryth lyke confidence cal vpon him.

The way to wealth.

Judith. xii.
and. xv.

If pou therfore wyl not hearken unto Achto
or his counsel, but determine to resist him
when he shal triumph over the crist: doubt
you not but Judith shal cut of al your hebes
on after another & god shal strike poure re-
tinue wth such a feare, & none shalbe so bolde
as once to tourne hys face. Yea if there
were no men left on hie to put the in feare,
they should be feared wth that owes. And
though ther were no games to shote at the,
yet the bones of the crete shuld not cease to
flye amonge them, by the mightye power of
God, who wyl rather make of every grasse
in the field a man, then such as trust in hym
should be overruyn or kept in oppression. Be
warned therfore, & seke not to kepe the com-
mones of England in slavery. For that is y^e
next way to destroye your selves. For if they
comit theyr cause to God & quiet the selves
in their horacion, being contented wth op-
pression, if goddes wyl be so: then shal ye be
sure that God wyl fyghte for them, and so
are ye over matched. But if they wyl nedes
take in hand to reuenge theyr owne wronge
God wyl fyght agaynst you boeth, so that
you boeth consumynge one the other shal
shortly be made a praye to the that ye doubt
least of al the world.

As you tender your owne wealth there-
fore

The way to wealth.

Forc and the publique wealth of this noble
realme of Englande, which God hath enri-
ched wpth so manpe and so greate commo-
dities, & as pou desyre to vse and enioye the
same, and not to be led away captiue into a
strapnge nacion, or else be cruelly murthe-
red among your towues, hussfolke and chil-
dren, and finallpe to be damned for euer: so
loke vpon these causes of Sedicion, and do
your best endeouour to put them awaie. You
that be oppressed, I say, refer your cause to
God. And you that haue oppressed, lamēt your
so domge and do the office of your callinge,
in defendinge the innocente and sedinge the
medpe. Let not couetpse constraine you to
robbe the people of that porcion which they
paye to haue godly ministers to instruct the
in their duetie, and to releue the vntwelop
that be not able to labour for their fode. Be
carefull and diligent to seke for suche mini-
sters, and when you haue founde them let
them haue al that the people paye pearely
out of their increase, that they may liue ther
on and minister vnto the poore, out of the same.

Thus doinge, ye shall not onely escape
the vengeance that hangeth presentpe ouer
you but also be rewarded at goddes hande
boeth with exceedinge plenti of al good thin-
ges in this life, & also with life everlastinge
when



The waie to wealth.

where nature shall abide the same. Where as
if ye had not take counsel but remayne still
in your wicked purpose. Pharaon nor So-
domites were neuer so hardened as you
shalbe, neyther is the remembrance of
their destruction so terrible to be, as
the destruction of you shalbe to
others that shall come af-

ter. The spiritte of

GD worke

in poure here

tes that

pe

bernge

admonished

of the sword that

is compassing, make

by repentance

of your sin

escape

the dam-

ger therof.

So be it



